International Sunday School Lesson. SECOND QUARTER, 1883.

AT ICONIUM AND LYSTRA. [Acts 14; 1-18.]

Lesson XI.-June 10.

HOME STUDIES.

Vessels of Mercy and of Wrath, ..., Rom. 9: 15-33.

GOLDEN TEXT. "Speaking boldly in the Lord."-Acts

1. The Gospel at Iconium. And it came to pass in Iconium, that they went both together into the synagogue of the Jews and so spake, that a great multitude both of the Jews and also of the Greeks believed. (Acts 13:

THE LESSON.

43: 48.)

2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. (Acts 2: 43; 4: 30; Mark 16: 17, 18.)

4. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. (Matt. 10: 84)
5. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, (1. Thess. 2: 14-16.)

6. They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
7. And there they preached the gospel.

1. In Iconium -Persecuted in one place they flee to another. They had been driven from Antioch, of Pisidia, and now go to Iconium, sixty miles to the southeast. Its modern name is Konieh. It contains between 20,000 and 30,000 inhabitants.

Went both together into the synagogue.—

That is from day to day. They both held up the same doctrines and the same Saviour. So spake .- This does not refer to any great eloquence of theirs. It gives minence to the effect; vet it may wel be supposed that they spoke with great earnestness and power. 1. There should not be discouragement in a worldly rebuff; but inspiration to push forward more vig-orously. 2. Let Sunday school workers labor in harness "together," with brother-ly love. 3. The Christian must speak to

his unconverted friend out of a full heart.

The effect will be such that he will be-

lieve. 4. Let us so speak that Jesus will be glorified - not man.

2, 3. Unbelieving Jour stirred up the Gentiles. - We are not told how this was done. Probably by representing the apostles to be dangerous impostors, introducing 'strange gods' to gain influence. Or they might have used their old accusation, that these men were opposed to Cæsar. Long time.—Several mouths, as his first missionary journey occupied a short time. Therefore abode they speaking boldty in the Lord.—The city was now ablaze with discussion between believers and unbelievers. It was necessary that the apostles should remain. Believers were to be instructed and unbelievers withstood. Besides, they were in the Lord, and speaking from the throne of their dwelling, the heart of Christ, they spoke not only with boldness, but with power, for he granted signs and wonders to be done by their hands. 1. Satan often makes a cat's-paw of the deluded to accomplish his purposes. 2. Satan's opposition but makes the Christian's vic-

Lord (with his Spirit) is always with 4, 5. The multitude of the city.—The heathen population. Was divided.—According to the Saviour's prediction in Luke 12: 51: "Suppose ye that I am come to give peace on the earth? I tell you, nay; but rather division." As long as wrong exists its opposition to right will cause division. It was so among these heathen. We may infer that in this instance the wrong were in the majority, for an assault was made both of the Gentiles, and also of the Jews with their rulers .- Probably by rulers is meant the rulers of the Jewish synagogue, as part of the punishment in-tended for the apostles was stoning, the Jewish punishment for blasphemy. 1. Personal violence has often been made

substitute for weak argument. 6, 7. They were ware of it .- They were informed of the murderous design of the Jews and their party, and prudently with-drew to Lystra and Derbe. The exact location of these towns has never been discovered. They were out of the way places, where heathen mythology still held sway. They were near the Black Mountains in Lycaonia, called the 'wolf-land,' wild and dreary, so much so that these towns are said not to have attracted any Jews thither and contained no synagogue. There they preached the gospel.—Paul and Barnabas, not having a synagogue in which to enter, probably gathered together a crowd in the streets or in the market places. The prospect was dark, and yet we have good evidence to believe that it was during this so-journ at Lystra that Lois and Eunice, the grandmother and mother of Timothy, were converted. 1. From the most unpleasing prospect may result a great blessing. 2. Hardship for the Master should not be avoided. He knows our fitness better than

II. Paul and Barnabas at Lystra. 8. And there sat a certain man at Lystra, impo tent in his feet, being a cripple from his mother's womb, who never had walked: (John 9: 1; Acts

9. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith 10. Said with a loud voice, Stand up ight on thy feet. And he leaped and walked. (Acts 8:

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to

fore their city, brought oxen and garlands unto the gates, and would have done sacrifice with the

Rev. 22: 8, 9)

15. And saying, Sirs, why do ye these things?
We slso are men of like passions with you and preach unto you that ye should turn from these yanities unto the living God, which made heaven and earth, and the sea, and all things that are therein: (James 5: 17; Deut. 32: 21; Jer. 8: 19; 14: 22: Pa. 115: 4-8; Rom. 1: 2-23.

16. Who in times past suffered all nations to walk in their own ways. (Rom. 1: 28; Acts 17: 26-31.)

1. Nevertheless he left not himself without vitness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our earts with food and gladness. (Rom. 1: 20, 25, 2: 19, 14, 15; Luke 12: 47, 48.)

18. And with these sayings scarce restrained

BIBLICAL RECORDER.

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RALEIGH, N. C., WEDNESDAY, MAY 30, 1883.

8-10. Paul found here at Lystra a certain

S.10. Paul found here at Lystra a certain man. ... who are had walked.—Surely an object to exe to his pity. This man beard Paul speak and believed what he said. The apeatle seems to have discovered his faith by his condenance, and said. Stand aproph on the graph to have discovered his faith by his condenance, and said. Stand aproph on the graph to bles. The one sound and well, was affleted with hindness; the other a crapple leaped and walked. 1. A wicked hear will bring its curse; but a faithful heart endless blessing.

11-13. When the people saw what Paul had done.—Haman like, they did not consider the power, but the instrument of the power. They became greatly excited and went about crying. The gods have come to us in the likeness of men. They called Barnabas, Jupiter, and Paul Mecarius.—Jupiter was the name of the chief of the heathen gods and Mercury was the god of cloquence. These Lystrians gave Barnabas his name probably because of his personal appearance, and gave to Paul the name of Mercury because he was the chief speaker. The Roman poets give an instance of a visit of this kind to this region, of the supposed deities. So firmly did they believe this of the apostles that a priest of Jupiter, whose temple was doubtless opposite the gates of the city, brought ozen and garlands to offer sacrifice.

14, 15. To the surprise of the heathen.

14, 15. To the surprise of the heathen Paul and Barnabas were not at all pleased but rent their clothes in horror at the sacri lege. We are also men of like passions with you.—They directly decline the honor of-fered them, and rebuke them for their folly. They had come to tell them of the true God and persuade them to turn from these vanities. 1. Be not over-anxious for the praise of men. Their attention to you is not what you should desire; but their attention to Christ.

attention to Christ.

16-18. Who in times past.—That is in all generations. Suffered all nations to walk in their own ways.—That is all the heathen nations in contradistinction to Israel, his chosen people. Yet among them he was not without witness. The works of his creation witnessed that he was God. So creation witnessed that he was God. So-crates among the heathen, as also did Plato, found this to be true.

PERSONAL INDIVIDUALITY NOT DESTROYED BY DIVINE GRACE. Illustrated by the Cases of John, Peter and Paul.

BY P. H. MELL, Athens, Ga

Christians are new creatures by the power of divine grace. Created in Christ Jesus unto good works, they have without exception the image of the Master, and they can be identified by the likeness as members of the Father's family. But the Spirit, in regeneration, does not destroy men's individuality. They may be new creatures in Christ Jesus and yet retain all their intellectual characteristics, and all their peculiarities of disposition and temperament. This may be illustrated by the cases of three of the distinguished apostles of Christ-John, Peter and Paul.

1. John had a character amiable

and affectionate. He was the beloved disciple who leaned on Christ's bo som, and whose favorite theme was love. "Behold what manner of love the Father hath bestowed upon us." "Beloved, let us love one another." Brave, he was the only disciple who stayed undismayed by the Master during the crucifixion; but quiet, modest, undemonstrative, with strength in repose, he commanded the respect tory sweeter. 3. Bold speaking in the and confidence of all who knew him, and escaped the resentment of the infuriated mob that thirsted for the Saviour's blood. Never in excess, never in deficiency, no startling deed arrests our attention; no instance of condemnation or rebuke is recorded against him in the word of God Such was John. His nature was a stream deep and wide, its current flowing with force, yet steadily and gently-meandering through valleys rich with fertility and beauty, and winding among hills whose gentle and graceful slopes are smiling under the hands of the husbandman, or crowned with the glorious creations of the Architect and Landscape Gardener. Ships freighted with the productions of every clime float on its surface or plow the depths of the navigable waters, imperiled by no rocks or shallows treacherously lying in their path, and by no storm liable to burst upon them with fury. Its characteristics are strength, beauty and grace, safety, utility, uniformity.

Such was John the Evangelist. 2. Peter was a creature of impulse Ardent, impetuous, impulsive, he was always the first to speak and to act. Generous to a fault, and bold to rashness, if occasion interposed, his generosity was supplanted by the instinct of self preservation, and his boldness by a weakness that bordered on cowardice. Seeing the Master walking on the sea, he impulsively asked leave to come to him in like way; seeing the waves boisterous, his faith failed him, and he timidly cried out for help. Hearing his Master say that He would be put to death at Jerusalem, while others mused in silence on the strange statement, with warmth he denounced the proposition-"Far be it from thee, Lord," eliciting the reply, "Get thee behind me, Satan." Indignant us in the likeness of men.

12. And they called Barnabas Jupiter; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which was beand cut off the ear of the servant of people.

14. Which when the apostles. Barnahas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, (Acts 10: 24, 28; Rev. 22: 8, 9.)

And cut off the car of the best of the Master seemed to have left Him, he cowered before a female slave, and legical his

In its b ginnings, subjected to many impulses, its current is influenced by the irregular channel in which it flows. Now winding its way among the mountain barriers with tortuous course it avoids the obstructions, and then, finding its way bedged in on every side, with current interrupted but not dismayed, it forms itself into quiet pool or glassy lake, and thus masses its resources for an encounter; or, as soldiers who sometimes scale a rampart by climbing on their comrades' shoulders, its waters piling themselves upon each other, rise above the height of the obstruction, and, with the joyous laugh of suc-cess, plash down to an unobstructed channel, or, with the deep note of indignation for the ill-born detention, thunder to the depths below. Always impulsive and demonstrative, it makes its existence known to all who dwell or roam in its vicinitynow brawling over its uneven, rocky channel, and then plashing or roar-ing as cascade or cataract. Emerging with impetuosity from the mountain region, it courses along the elevated plateau to which it has descended, with current deep but turbid. Storms plunge down upon it through the mountain gorges, and rapids and cascades interrupt navigation. It flows along picturesque and grand, but subject to moods and vicissitudes. The mariner embarked on

passions, had great power of self-control. Governed by convictions, and unswervingly pursued the course approved by his judgment and sanctioned by his conscience. Seeing the al to the Master, he counted not even him. On a retrospect of his life when nearing his end, he could unhesitatingly and truthfully say, "I have fought the good fight, I have finished my course, I have kept the faith." Such a character not only commands men's admiration but operates on their imagination. The current of his nature presents itself to our first view with depth and vastness. There is no temptation to try to trace it to its source, for that source is hidden in the depths of regions not yet explored. A mighty river, it receives no modification, impressive or otherwise, from the countries through which it flows. Its waters, deep, wide, navigable, having more the appearance of waves rollng than of a stream flowing towards the sea, monopolize the attention. The navies of the earth could float on its bosom, and ships of burden ply between all the ports of the world, and the magnificent cities on its banks that are reduced to insignificance in comparison with its own sublimity. No sunken rocks or shallows either ripple its surface or cause its waters to complain, and the mingling with it of no tributary, however large its volume or impetuous its flow, modifies in the slightest the sweep of its march. Such the Mississippi appeared to as, for the first time, I coursed along its banks. I could see nothing but the river, more than a mile wide, its waters turbid, and its surface tumultuous like the waves of the sea. Nothing that floated on its surface. or could be seen on its borders, could draw my attention from itself. We crossed the mouth of a tributary of no mean pretentions. This, a river a hundred yards wide, clear and impetnous, bounded forward confident of its power to maintain its integrity, as, with dignity and a graceful welcome, it would make its important

ress of the mighty river, or modify its character or its flow. This properly symbolizes Paul, the great Apostle of the Gentiles. The Holy Spirit sanctified the peculiarities severally of John; and Peter, and Paul, but He by no means confounded them .- Ford's Christian Repository.

contribution to the Father of Waters.

The lordly stream curved not itself in

the slightest to give it entrance.

With sovereign contempt the muddy

water marked a straight line across

the tributary and hid its waters

there, some distance from shere,

patches of white water would mo-

nentarily make their appearance on

the surface, and then disappear for-

ever. Nothing could delay the prog-

RENEWED CONSECRATION.

I see in a report of a meeting, given in the RECORDER two weeks ago, that a sister had written a letter in which she expressed an earnest desire for doubts of their Father's love. Some "renewed consecration." I have a doubting of our acceptance may be few words which I wish to say to that | good for us, is no doubt good for sister and to any others, such as may

cherish a similar desire. In as far as your wish indicates hungering and thirsting after righteousness, it is worthy of all commendation, and you may lay hold of the promise of one whose promise has never been broken, "Ye shall be filled." But hungering and thirsting is not the thing of one hour, or week, or month, but a continually re-

er that rises in mountain r gious. great trouble is we do not hunger our hands find to do. If you wish

filling by any means. You will not pretty sure to perish like it when have any grand experience in the way needed most. If any man or woman have any grand experience in the way denly and miraculously enlarged and and on such a day entered at once you need not look for it. You may into a higher life than I had known enjoy the bread of Life more on one before," I say to myself: "You you need not look for it. You may enjoy the bread of Life more on one day than another, there is no doubt you will; but that shows no sudden and wonderful enlargement of your digestive powers. Our joy m anything depends very much upon our feelings, and they are just the most unstable things in the world. But Christ's filling depends on our capacity of receiving, as it were the size of the mouth we are ordered to open wide.

You ought, my sister, to have consecrated yourself utterly and entirely to God and his service when you were converted, and if you were truly born again, you did. What you wish a renewed consecration for, any more than a renewed regeneration is a mystery to me. I tis said of David that he consecrated some golden vessels to Jehovah's service. Now what its tide would need all his wariness and skill to steer clear of its apparent would have been thought of him if and hidden dangers. Such was he had kept going to the temple and asking the priests for those vessels 3. Paul, though a man of strong that he might consecrate them over again? The phrase "renewed consecration" smacks too much of fallimpelled by indomitable energies, he ling from grace, and I hope good Baptists will be careful to avoid it.

This "renewed consecration" and similar expressions which we meet in efficiency and beauty of the plan of these days, seem often to be used by salvation, he counted all things but | those who imagine that by a very loss for the excellency of the knowl- great act of faith or a supreme effort at truth and looking to Jesus, can all at once become much holier, his own life dear unto him, that he or higher, or more righteous ormight finish the work prescribed for there's no end to the phrases usedseems to use a different word which makes it hard for the average man to keep up with. You can receive all at once they say, "renewed consecration," "power," "life of trust," "rest of faith." I presume they mean by these words about the same thing. Now, my sister, rest assured you can do no such thing. Our life is a walk -not a big jump now and then. When we are converted, there is a great wonderful change for we are born again,re made—a new creature in Christ Jesus. After that we grow and there don't come any extraordinary bounces in our growing. After birth we go on in a new life but it is only one life as there is no second spiritual birth. Some lives are more vigorous than others, and at some times there is more vigor and strength in the same life. After birth, growth. You might as well take your year old baby and imagine that by praying dita. over him you could see him in a moment developed into a boy of five, as to imagine that by praying or trusting you can bring about a sudden and marvelous addition to your own growth in grace. Remember that. my sister, that growth is a steady, daily advance without sudden bounces -that you can't add one inch to your spiritual any more than to your physical stature by trusting for it; but that if you live in the Spirit you will grow in grace very many inches.

You see by this very thing what a vital force for good or evil there is in words. Say, instead of any of those new phrases, "I carnestly desire a more rapid growth in grace," and that very form of expression will keep you from trying to stand on your spiritual tiptoes that you may grow taller all of a sudden. Character is of a slow growth,

though it grows at some times more rapidly than at others. And the time when its growth is the greatest, is by no means when we are thinking of our own feelings or our own trust, but when, like our Lord we are going about doing good, when we are servfor a time from view. Here and ing others so diligently that we have no thought left for our own peace. "Ful assurance of faith" is a great blessing to those whom God sees best to give it to: but for the most of us it is needful that we work out our own salvation with fear and trembling. But "full assurance" is not given to those who are talking about it, or striving for it, but to those who by patience, continuance in welldoing grow into it. Any other full assurance is apt to be a spurious article. Babes have no business to be whining to be grown men and wear grown men's armor, and wishing heir father would make them grow

Yet I do not think it necessary for babes in Christ to be troubled with many of us or we would not be so troubled, but the doubts are not to be removed by being eternally feeling our own spiritual pulses. They are too often the result of bad digestion or impaired nerves for us to pay much attention to either fears or delights as signs of the growth of our christian characters. Remember that we can't save ourselves and nobody can but Christ; let us give our souls then into his hands and quit worrying about them, for our wor-ying won't help him save them, that's sure. Our salvation is his business; it is our business to serve him by forgetting ourselves and doing with our might what which were of the circumcision." So that Paul had to withstand him to the filling promised is not one great them, for our wor ying won't help the face. Peter was a noble yet faul ty character, the least infallible of all the disciples. The current of his nature resembled that of a mighty riv- ly eating the bread of life. The

and thirst for righteousness of an enough, and what we take for hose and thirst for righteousness is too apt to be a hungering for ecstatic ments. Quit trying to blow yourse f feelings in our own hearts, which I assure you is a very different thing.

Nor must you think that you can itual conceit. Anything very sudby any amount of praying, or trust-ing or fasting, eat an enormous Observe I am speaking of character— amount of the bread of life at one of course we all know that feelings time. That isn't Christ's idea of can grow like Jonah's gourd, and are of having your spiritual mouth sud- says to me: "I prayed and trusted wrought on your nerves 'till you got your feelings much exalted, and you took them for substantial growth in grace. Unless you puffed up your spiritual conceit vastly at the same time, you will find the difference; but if your conceit was puffed up you may go on in your present exalted opinion of your sudden spiritual attainments; feelings go down into the valley sometimes - conceit never does." I don't question the brother's truthfulness, but I no more believe him, than I would a six footer, who stood before me saying: "I am five years old and yesterday was the usual size for that age but prayed and trusted and Jesus enlarged me to this size." I could believe that sixfooter sooner, because God has often set aside his physical laws never once his spiritual ones.

Let me as a last word, request those who are desiring "renewed consecration," to confine their devotional reading for awhile to the Bible, Bunyan and Spurgeon. There is danger of getting into an unhealthy spirtual state and these books are excellent tonics.

OUR FATHERS.

We present to our readers this session (1819) of the Chowan Baptist Missionary Society. It is an exceedevery one who speaks on the subject | ingly interesting document, and should be preserved. A comparison of this meeting with that whose proceedings were printed last week will show great strides in the matter of numbers, at least .- Ens. 1:

The CHOWAN BAPTIST MISSIONARY SO CIETY met at Cashie on Friday, May 21st,

MEMBERS PRESENT. - Martin Ross, Pres dent; Aaron Spivey, Vice President; Thomas Brownrigg, Treasurer; Thomas Billings, Rec. Secretary; Edm'd Hoskins, Wm. J. Newborn, Wm. Wilson, John Harrell, John Rowe, Job Pettijohn, James Ross, Moses Gilliam, Lemuel Parker, Ephraim Miller, Stephen Thach, George Outlaw, Sam'l Simpson, John Ferebee, John Skinner, John Cleary, Job Leary, Jos. Manning, Elisha Pender, Rob't Clanton, R. Pøindexter, David Pruden, Joseph Jordan, James Duers, John Downing, Tho's Mere-

Prayer by Elder Ross. 1. Resolved, That all brethren of sister lissionary Societies, and all ministers present, be affectionately invited to take seats 2. Resolved, That Brethren Harrell and

Crumpler occupy the stage this day. 3. Resolved, That we proceed to the choice f President and Vice President, and that Brethren Outlaw and Wilson be appointed ellers-Whereupon, Elder Ross was chosen President, and Elder Aaron Spivey Vice President.

4. Resolved, That we proceed to the choice of five Trustees, and Brethren Outlaw and Wilson were appointed tellers—Whereupon the following brethren were duly appointed Trustees for the present year: Brethren William J. Newborn, John Harrell, George Outlaw, William Wilson and Edmund Ho

5. It appearing from the reading of the minutes, that a resolution is omitted in the Annual Minutes of last year, proposing an alteration in the Constitution, viz: That the Board have full power to meet from time to time to transact their own business, at their own discretion. - Whereupon, the Society being fully satisfied that such a resolution was carried—Resolved Unanimously. That the above resolution constitute an additional article of the Constitution.

6. A letter was received from the Virginia Portsmouth Baptist Missionary Society, by their delegate, Elder Robert Merril, which was cordially received. 7. Resolved, That the Treasurer pay the

sum of one hundred dollars, as a contribution from this Society to the Baptist Board of Foreign Missions at Philadelphia. 8. Resolved, That Brother Meredith be appointed Messenger to the Convention next April at Philadelphia, and that the President and Secretary give him a letter of legation to said Board.

9. Resolved, That the President and Sec

retary have power to appoint, in behalf of this Seciety, some other person, and give him the same delegation. 10. The committee to whom was referred the call and instruction of our Brother Meredith, made their report highly favorable to the interest of the Society, which was cordially received. (See Letter A.) 11. Resolved, That the thanks of the So ciety be presented to Brother Meredith, for

Missionary.

12 Resolved. That the thanks of the Science. ciety be presented to our Brethren Clark and Simpson, of Newbern for their very kind attendance to our Missionary. 13. Brother Sumpson, on behalf of the church of Newbern, presented their thanks for the attention paid them by this Society. in sending our Missionary there, which was ordered to be recorded. 14 An order was granted to Brother

the faithful discharge of his duty as our

Meredith, amounting to \$238.65 cts. for me Missionary services. 15. The committee to audit the Treasu

balf of the Society-and also ask leave to 18. Remolved, That Brethren Brownrigg,

Hoskins and Billings be a committee to carry into operation the procuring of books. carolling the names, and distributing to the Agents their books: Also to obtain printed receipts, together with every other duty, to carry into effect the recommendation of a late Committee, and now adopted by the After prayer, adjourned to 9 o'clock to

morrow merning. Saturday Morning, 9.0'clock.

19. The Society met pursuant to adjournment. Prayer by Brother Merril.
20. Resolved, That Elder Rowe be appointed as our Missionary, for three months or more, to labour in Camden and Currituck counties. Brother Rowe being present, accepted the appointment. 21. Resolved, That Brethren Ross, Spivey. Rowe, Brownrigg and Billings, be appoint ed a committee to report what other busi ness is necessary to be adopted by the So-

After prayer, adjourned to Monday Morning, 9, o'clock. 22. Met pursuant to adjournment. Prayer

by Brother Meredith.

23. Brother John Harrell, owing to his distance from the operations of the Board, resigned his seat as a Trustee, which was accepted, and Brother Ephraim Miller was appointed in his stead. 24. The committee appointed to report what other business is necessary to be

transacted before the Society adjourns, reported, and the articles were taken up, one by one, and unanimously adopted.. (See 25. Resolved, That Brethren Hoskins and Billings be a committee to examine the

Treasurer's account for next Annual Meet-26. Brother Wright presented an account of \$10 for printing the minutes of last year,

which was ordered to be paid. 27. Elder Merril having signified his willingness to serve the Society for two months fore, Resolved unanimously, That the Society cheerfully accept of him as their Misionary.
28. Resolved, That the Treasurer be in

structed to pay Brother Wright Five Dollars, towards paying his expenses attendant on printing the minutes. 29. The committee appointed to wait on

the Association to request permission for a sermon to be preached on Lord's Day, in favor of the Society, and for other purposes - Report, That the Association cheerfully and a sermon was delivered by Elder Tho's Billings, and a collection made amounting to \$65.88%, which was paid into the hands of the Treasurer. The same committee reported the acquiescence of the Association to unite her min-

utes with ours. 30. The following Agents for collecting and obtaining Subscriptions were unanimously chosen, viz:

Anosky, Malachi Morris; Bertie, Gordon Cotton; Ballard's Bridge, Exum Simpson; Bethel, John Wood; Cashie, Ephraim Miller; Cowenjock, Jos Ferebee; Connaritzy, Abraham Harman; Elizabeth City, John Rowe; Edenton, Joseph Manning; Melier-rin, John Parker; Middle Swamp, Lewis Walters; Outlaw's Chapel, David Pruden; Powell's Point, Jeremiah Etheridge; Pote casey, Lemuel Parker; Ross's M. H. Cornelius Hugues; Ramoth Gilead, John Koen; Rosnoke Island, John Daniel; Salam, Jno. M'Donald; Sawyer's Creek, Richard Jaris: Shiloh, John H. Wright; Wiceacon, stephen Thach; Yoppim, Sampson Wider, 31. The Society adjourned to meet in Edenton on Saturday before the first Lord's Day in November next, at 11 o'clock. (Signed) MARTIN Ross, President.

THOMAS BILLINGS, Sec'y.

(A) The committee to whom was referred the call and instruction of our Brother Meredith, as a Missionary to this Society, beg eave respectfully to report-

That immediately after their appointment they forwarded an invitation to Brother Meredith, who accepted the call obtained his letter, and joined the church at Edenton, where, as an Evangelist, he was ordained-When he proceeded immediately, under our instructions, to Newbern.

Your committee also report, that, with a riew of counseling Brother Meredith, who felt himself under some embarrassment as to the line of his duty, Brethren Ross, Brownrigg and Billings visited Tarboro' in February last. The advice then given met the view of Brother Meredith, and upon which he has since acted, apparently with considerable success. His letter accompanying this report, will fully inform the Society as to his future prospects and in tentions

Your committee cannot conclude this re port without congratulating the Society on this happy result. When it is considered that it was a primary object in sending Brother Meredith to Newbern, to open a door for his final settlement there; and when, from his communication, we have seen, so evidently, the providential hand of God in his going, we are led cheerfully to hope, that the Society will, at some future day, rejoice in being the instruments, in the hand of God, in building up our Zion in Newbern and its neighborhood. MARTIN ROSS.

Tho's BILLINGS, Tho's Brownrige. Edenton, May 20th, 1819.

The following report is the letter referred o in the foregoing report: Cashie Meeting-House, May 23d, 1819.

In conformity to the instructions which received from a committee appointed by this body for the purpose, I set out on the 23d of November, 1818, from Edenton for the place of my destination. When I arrived at Newbero, the prospect appeared dark and forbidding: There were but a few members attached to the church, and they all, with the exception of one male and two females, resided so remotely from town as to render them unable to attend unless it were on some special occasions. They had had no stated ministry, and the ordinances of the Lord's house, according to the most accurate information, had not considerable time. The congregation had been scattered, and the Meeting-House, being in an open and unfinished state, was extremely uncomfortable. All these circumstances combined, threw a gloom over ev. when a collection will be taken up for the ery appearance of future usefulness. But I am happy that I can now state, that exists ing circumstances present a very different aspect; and, taking everything into consideration I humbly trust, that the Lord has approbated and blessed the exertions which have been made. We have now a comfort have their printed with the Minutes of have been made. We have now a comfortable Meeting-House, and our congregations are large, attentive and solemn; and from appearances, I fondly hope, that the Spirit of the Lord has commenced a good work, which he will ultimately accomplish for his own glory. We have attended the administration of the Lord's Supper, and there is one or more candidates for baptism.

Last November our Meeting-House was nothing inore than an old weatherbeaten shell. Bro. Clark, the only male Raptist, that resided in town, with a zeal which did honor to his profession, made an effort for its completion, and, to the surprise of all who were acquainted with the case, sue-

ceeded to the extent of his wishes. The Meeting-House is now well finished, and it gives me pleasure to observe, that the cititens of Newbern generally, and many of the gentlemen residing in its vicinity, displayed a spirit of benevolence and interest in the affair which entitles them to our gratitude and highest esteem.

While I have lived in Newbern Brother Clark has furnished me with my board, lodging, a room for study, and the necessaries and comforts of living. Brother Simpson has had the goodness to assist him in part, by sending him some of the productions of his plantation; which facts cu-title them to the thanks of this body. Be-sides, Bro. Simpson has had the kindness to propose sending a horse to town for my use, and to furnish him with provender; and Bro. Clark offered to have him attend ed to; but my circumstances rendered it unnecessary for me to keep a horse, espe-cially as I bad good friends in town, who tendered me the services of their horses whenever I should need them. Therefore, owing to the generosity of our friends, I have incurred no expense on account of the Society, since my arrival at Newbern.

Since engaged for the Society, I have la bored principally at Newbern. During the winter, the weather being cold and inclement, rendered it unpleasant for congregations in the country to turn out. As it respects Trenton and Washington, places specified in my instructions, I have under stood that the former is regularly attended by a ministering brother of our order, and the latter has no convenient place for wor-

ship which it is presumed I could procure. And in addition to this, I found, that in order to be useful in Newbern, it was essentially necessary, that I should bestow all my labor upon that place. All these facts considered, I judged it my duty to confine my exertions chiefly to town. I have, however, paid one or more visits to all, or nearly all the neighboring churches. But I have not had it in my power to do much for the Society in a pecuniary point of view. The churches in the neighbor hood of Newbern are small and not en dowed with a great portion of this worki's goods. And as I have not been very tre quently among them, I have never consid ered it prudent to propose making a public collection. So that, with the exception of \$10 which were put into my hards by a benevolent lady, I have made no accession to the funds of the Society.
Finally, the circumstances of the Bapris

church at Newbern are changed, and have greatly exceeded our most sanguine expec tations There is now an interesting and inviting field for usefulness, where, six If any permanent profit has resulted to Zion, or may hereafter result, this Society must be considered the undisputed means of its accomplishment. And to the adora ble Creator and Saviour, by whose assistance every good work must be effected, be all the glory for ever and ever.

THOMAS MEREDITH.

The Committee to whom was referred the Treasurer's account, with a request, in conjunction with the Treasurer, to prepare a system for the more accurate collecting of all monies, the extending subscriptions and the fuithful settlement of all accounts beg leave respectfully to report, that your Committee recommend: 1st. That books be procurred for ever

agent, into which all the names of subscrib ers in their district be entered. 2d. That each agent be held responsible for all monies he may receive, and that all monies paid by them into the hands of the Treasurer, be receipted by him in the agents' books.

3d. That the Secretary be requested keep a corresponding list of all the subscribers' names, from year to year, recor ded in the agents' books. 4th. The printed receipts be obtained for

the agents, and they be instructed to re ceive no money without giving subscribers 5th. That every agent be instructed eith er to bring forward or send his book, with

all monies of the Society in his possession. to each yearly meeting, and in failure of which to incur the displeasure of the Saciety, and to have his name recorded as such in the printed minutes. 6th. That the Treasurer be instructed

not to receive any money from individual subscribers, but from the agents alone. 7th. That all the sgents be requested to enlarge the number of the subscribers to the utmost in their power. 8th. That a Committee of two persons b

annually chosen during the session of the Association, to receive monies from subscribers, the agents belonging to which not being present.

9th Your Committee beg leave respect ully to recommend, that after this year, the Missionary Sermon be preached on the Lord's Day of the Association, and that a ollection be immediately taken up for the

benefit of the Society.

THOMAS BILLINGS. THOMAS BROWNRIGG JOSEPH MANNING. EDMUND HOSKINS.

Your Committee appointed to report what other business is necessary to be trans-1st The Quorum of the Board, as pointed

out by your Constitution, is too numerous,

and advise, that five members shall constistute a quorum for business, on all occasion during the recess of the Society. 2d. We recommend that a Committee five be appointed to act during the recess of the Society, and would sominate the following brethren, viz: Elders Ross, Spivey, Billings, and Brethren E. Hossins and T. Brownrigg-and that any three of them shall form a quorum for business, to carry the designs of the Society into execution for the present year, and appoint their first meeting at Edenton, on Saturday, before the first Lord's Day in June next,

9 o'clock A. M. 3d. We recommend that our Annu Meeting be entirely distinct and separate from the Association, and that our Annual Meeting shall be held at Edent on Saturday, before the first Lord's Day in November next, and that Elder Spivey preach the Introductory Sermon on Sa ur day at 11 o'clock; and in case of failure, Elder Newborn; and that Elder Meretith preach a Missionary Sermon on Lord's Day. benefit of the Society.

4th. We recommend that the Recording Secretary furnish whoever the Association may appoint to carry the printing of the

6th. We further advise, that the Secretary be requested to prepare an address to be printed with our Minutes, and Brethren Ross and Brownrigg are appointed to examine the address previous to publication.

Special notices charged 20 cents per line, No contracts made for every-other-week advertisements, nor for special position in Dhituaries sixty words long, are inserted free of charge. When they exceed this length one cent for each word must be paid.

LONGING FOR GOD.

The Biblical Recorder.

APPENTISING BATES SPACE. 1time. 1 m. | 3 m. | 6 m. | 12 m; 1 Inch. \$ 1 00 \$ 2 50 \$ 7 50 \$14 00 \$25 00

"I have loved thee with an everlasting love: therefore with loving-

kindness have I drawn thee." Too late I loved thee, O thou beauty of ancient days, yet ever new; too late I loved thee. For thou wert within and I abroad; there I search for thee. I, in my deformity, planging among the fair forms which thou hast made. Thou wert with me, but I was not with thee. Things held me far from thee, which unless they were in thee were not at all. Thou didst call, and shout, and didst burst through my deafness. Thou didst flash, and shine, and scatter my blindness Thou didst breathe forth odors, and with every breath I draw, I pant for thee. I tasted, and I hunger and thirst. Thou didst touch me, and I yearn for thy peace. Where hast thou not walked with me, O truth, teaching me what to beware and what to desire when I referred to thee whatever I could discover in this earthly state. Nor in all these things can I find a safe place for my soul but only in thyself; there may my scattered members be gathered, so that nothing of meshall be separated

from thee. And sometimes thou admittest me to an unusual affection, felt in my inmost soul, and rising to a strange sweetness which, if it were perfected in me, I know not what in it would not belong to the life to come O Truth who art Eternity, and Love who art Truth, and Eternity who art Love, thou art my God, to thee do I cry night and day !-- St. Augustine.

We cannot resist recalling here one

Sunday evening in December, when Thackeray was walking with two friends along Dean Road to the west of Edinburgh, one of the noblest outlets to any city. It was a lovely evenng, such a sunset as one never forgets. A rich, lark bar of cloud hovered over the sun, going down behind the Highland hills lying bathed in amethystine bloom; between this cloud and the hills there was a nar row slip of the pure ether, of a tender cowslip color, lucid, and as if it were the body of heaven in its clearness; every object standing out as if it etched upon the sky. The north west end of Corstophine Hill, with its trees and rocks lay in the heart of this pure radiance; and there a wooden crane used in the quarry below was so placed as to assume the figure of a cross; there it was, unmistakable, lifted up against the crystalline sky. All three gazed at it silently, and as they gazed he gave utterance in a tumultuous, gentle and rapid voice to what all were feeling, in the word "Calvary." The friends walked on in silence and then turned to other things. All that evening he was very gentle and serious, speaking as he seldom did of divine things, of death, of sin, of eternity, of salvation; expressing his simple faith in God and in his Saviour .- Dr. John

THE PRESS.

[Baptist Nation.]

The service of God always requires a willing mind, there is no acceptable service that does not include this element of willingness. Thus the delicate perfume pervading the cloud of incense-wanting it, a holocaust even becomes a stench in the nostrils of Jehovah.

A truthful statement, and no one blames Prof. Taylor when he says he wants not a single stingy dollar to contaminate the en dowment fund.

[National Baptist.]

The New York correspondent of the Standard writes of a recent service in Mr. Beecher's church, when several infants were baptized: "Mr Beecher took the occasion to say 'infant baptism had come from the Roman Church, and is based on the abominable doctrine that all men fell in Adam's sin. It would not take as much water as could be put on the point of a cambric needle to wash away all the sin any one has received from Adam.' These words are suggestive of several things, some true, some quite the opposite."

[Correspondent of the Examiner.] It seems to me that there is a dry-rot of

We do not believe this is true, at least among Southern Baptists.

[Mississippi Record.] Ex-Gov. Parham says "that no man in

Maine who values his reputation will likely call prohibition a failure." It takes the little editors of distant States who have such a penchant after far off statistics to risk their reputations (?) on it any day-It is remarkable how well posted people at a distance are in reference to the number of liquor houses run in violation of the law in that State. But the people there seem to be satisfied with the effects of

Chicago Standard. It is stated that at the fancy ball recently given by Mr. Vanderbilt, the amount of wealth represented by the guests assembled was not less than five hundred millions of the Association.

5th. We recommend that the Society was some fifty thousand dollars. "Yet," subscribe for \$10's worth of the Annual says a Southern writer commenting on this,

> dynamite, hence, so much the worse for good people, neighbors of the moneyed Ringers Her I form Dana bloom